LOGON MEIN PHAILI 40 GHALAT FAHMIYAN

TEHREER:

SHAIKH MAQBOOL AHMAD SALAFI
hafizahullah

Romanised By: Umar Asari

THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

LOGON MEIN PHAILI 40 GHALAT FEHMIYAN

Social Media Par Kai Mahino Se Aik Post Ghoom Rahi Hai Jis Mein Bataya Gaya Hai Key 40 Baton Se Ghar Mein Gurbat (Ghareebi) Aati Hai. Aaiye Aik Aik Karkey Un Baton Ko Dekhtey Hain Ki Wo Kitni Sahih Hain:

❶Ghusl Khanay Mein Pishaab Karna:

Hamaam (Ghusl Khaney) Mein Peshaab Karney Se Nabi Sallallahu Alaihi Wasallam Ne Mana Farmaya hai Magar Us Waqt Ke Hamaam Matti Ke Hotay They or Aaj Kal Key Hamaam Pakkey Hotey Hain, Is Liye Us Mein Peshaab Karna Jayez Hai. Aur Yeh Nabi Sallallahu Alaihi Wasallam Key Farmaan Mein Nahi Hai Key Hamaam Mein Peshaab Karne Sey Gurbat (Ghareebi) Aati Hai, Hazrat Ali Radhiallahu Anhu Ki Taraf Yeh Qoul (Baat) Mansoob Kiya Jata Hai Magar Yeh Jhoot Hai.

❷ Tooti Hui Kanghi (Comb) Se Kangha Karna:

Nabi e Akram Sallallahu Alaihi Wasallam Ka Hukm Hai:

Jis Key Baal (Hairs) Hon Woh Un Ki Izzat Karey.

(Abu Dawood: 4163)

Is Hadees Sey Pata Chala Key Balon Ki Zeenat Key Liye Kanghi Karni Chahiye. Chahay Kanghi Tooti Ho Ya Salim Ho (Tooti Hue Na Ho), Agar Kaam Layeq Hai To Kanghi Karen Koi Harj Nahi Hai Aur Na Hi Is Key Karne Sey Gareebi Aati Hai.

❸ Toota Hua Samaan Istemaal Karna:

Toota Hua Samaan Kaam Key Laiq Ho To Us Ka Istemaal Jayez Hai.

Hazrat Umm e Salamah Radhiallahu Anha Se Riwayat Hai Ke Woh Rasool Sallallahu Alaihi Wasallam Aur Sahaba Radhiallahu Anhum Key Liye Aik Chaudey Bartan Mein Khana Layein. (Itnay Mein) Hazrat Aisha Radhiallahu Anha Aa Gaien. Unhon Ne Aik Chadar Ourh Rakhi Thi Aur Un Key Paas Aik Paththar Tha. Unhon Ney Paththar Maar Kar Bartan Tod Diya. Nabi e Akram Sallallahu Alaihi Ne Bartan Key Dono Tukdon Ko Mila Kar Rakha Aur Do Baar Farmaya: Khao, Tumhari Maa Ko Ghairat Aagai Thi. Us Key Baad Rasool Allah Sallallahu Alaihi Wasallam Ney Hazrat Aisha Radhiallahu Anha Ka Bartan Ley Kar Hazrat Umm e Salma Radhiallahu Anha Key Haan (Ghar, Paas) Bhej Diya Aur Hazrat Umm e Salma Radhiallahu Anha Ka (Toota Hua) Bartan Hazrat Aisha Radhiallahu Anha Ko Day Diya.(Sunan Nasai: 3956)

Allama Albani Rahimahullah Ne Hadees Ko Sahih Kaha Hai.(Sahih Sunan Nasai: 3693)

❹ Ghar Mein Koda Karkat (کوڑا کرکٹ) Rakhna:

Ghar Ka Koda Karkat Ghar Key Kisi Konay Mein Jama Karney Mein Koi Harj Nahi Hai, Jab Ziyada Ho Jaye To Phenk Den. Is Mein Aik Ehtiyat Yeh Hona Chahiye Key Khanay Peenay Ki Bachi Hui Zayed (Zada) Cheezen Zaya (Barbad) Na Karen Balkay Kisi Ko De Den. Ghar Mein Koda Rakhnay Se Gareebi Aati Hai Yeh Bhi Hazrat Ali Radhiallahu Anhu Ki Taraf Mansoob Jhooti Baat Hai.

❺ Rishtedaaron Sey BadSulooki Karna:

Aisa Koi Khaas Farmaan e Nabwi Sallallahu Alaihi Wasallam Nahi Hai Key Rishtey Daaron Sey BadSulooki Gurbat Ka Sabab (Reason) Hai, Lekin Bohat Saaray Aisay Dalail Hain Jin Se Pata Chalta Hai Key Masiat (Nafarmani) Aur Gunah Key Kaam Se Rizq Mein Tangi Hoti Hai.

❻ Bayen Pair Se Pajamah Pehnna:

Mumkin Hai Key Is Se Murad Ho Pajama Pahannay Mein Bayen Janib Se Shuru Karna. Nabi e Akram Sallallahu Alaihi Wasallam Sharf Wala Kaam Dayen Se Pasand Farmatay They, Is Bina Par (Is Wajah Sey) Dayen Janib Sey Pajama Pehnna Behtar or Mustahab Hai Jaisa Key Hadees Mein Ye Baat Maujood Hai. (Dekhen: Sahih Bukhari: 168)

Magar Kisi Ne Bayen Se Pehan Liya To Koi Masiyat (Nafarmaani) Nahi Hai Aur Na Hi Yeh Faqr o Faqa (Poverty and Starvation) Ka Sabab Banega.

❼ Maghrib or Isha Key Darmiyan Sona:

Maghrib Aur Isha Key Darmiyan Sona Makrooh Hai, Is Ka Sabab Isha Ki Namaz Faut Ho Jana Hai Is Liye Nabi e Akram Sallallahu Alaihi Wasallam Isha Sey Pehlay Sona Aur Isha Key Baad Baat Karna Napasand Farmatay They. Jaisa Ki Hadees Mein Aaya Hai. (Dekhen Bukhari: 568)

Agar Koi Adatan (Routine Ke Aitbaar Se) Nahi Zarooratan (Zaroorat Ki Wajah Sey) Kabhi So Jaye To Woh Isha Ki Namaz Aadhi Raat Se Pehlay Kabhi Bhi Parh Le.

❽ Mehman Aane Par Naraaz Hona:

Islam Ne Mehmaan Ki Khatir Daari Par Ubhara Hai, Lihaza Kisi Mehman Ki Aamad Par Narazgi Ka Izhaar Na Karen. Mehman Nawazi Bahar Se Anay Walay Musafir Ke Wastay Wajib Hai Aur Jo Muqeem Ho Us Ki Ziyafat Ehsaan o Sulook Ke Darjay Mein Hai. Jis Ney Ziyafat Mein Ehsaan Ko Chora Us Par Gunah Nahi Magar Wajibi Ziyafat Ko Chorney Par Masiyat (Nafarmani) Aeyegi. (Ahadees Ke Liye Dekhen: Sahih Bukhari: 6135 or 6138)

❾ Aamdani Se Ziyada Kharch Karna:

Isay Bewaqoofi, Hamaqat, Nasamjhi Aur Faash Galati (Jo Galati Zahir Ho) Keh Satke Hain.

❿ Daant (Teeth) Se Rooti Kaat Kar Khana:

Daant Se Rooti Kaat Kar Khanay Se Gareebi Nahi Aati, Agar Aisa Hota To Duniya Mein Koi Maldaar Hi Nahi Hota Kiyunkay Danton (Tooth) Se Kaat Kar Hi Log Badey Hotay Hain. Rooti To Haath Se Bhi Tori Ja Sakti Hai Magar Aisi Bhi Bohat Cheezen Hain Jinhein Aksar Daant Se Hi Kaat Kar Khaya Jata Hai. Aaj Angrezi Style Aaya Hai Aur Dihaton (Villages) Mein To Nahi Shehron Mein Khanay Key Sath Chaaqo (Knife) Rakh Detey Hain Jabkay Aaj Se Pehlay Yeh Style Nahi Chalta Tha.

⓫ Chalees Din Se Ziyada Naaf Ke Neeche Ke Baal Rakhna:

Chalees Din Ke Andar Naaf Ke Neeche Ke Baal Saaf Kar Lena Chahiye Kiyunkay Rasool Allah Sallallahu Alaihi Wasallam Ne Yahi Had Muqarrar Ki Hai. Jaisa Ki Sahih Muslim Mein Hadees Hai. (Dekhen: Sahih Muslim: 258). Jo Is Se Ziyada Takheer (Late) Karte Hain Woh Sunnat Ki Mukhalifat Karte Hain.

⓬ Daant (Teeth) Se Nakhun (Nails) Kaatna:

Islam Mein Kahin Danton (Tooth) Se Nakhun Kaatnay Ki Momaniyat Nahi Aayi Hai, Lekin Chunkay Islam Sehat Ki Hifazat Par Dhiyaan Dilaata Hai Is Liye Agar Daant Se Naakhun Kaatnay Mein Koi Tibbi (Medical) Nuqsaan Ka Pehlu Nikalta Ho To Is Se Parhaiz Kiya Jaye (Bacha Jaye) Aur Agar Is Mein Nuqsaan Nahi To Bhi Daant Se Nakhun Kaatna Sahih Nahi Lagta Kiyunkay Naakhun Mein Gandagi Hoti Hai Aur Gandi Cheez Ko Mun Se Pakarna Aur Danton Se Kaatna Sahih Nhi Lagta Kiunki Naakhun Mein Gandagi Hoti Hai Aur Gandi Cheez Ko Mun Se Pakarna Aur Danton Se Kaatna Sahih Nahi Hai, Khusoosan (Khaas Taur Sey) Logon Ke Samnay.

⓭ Khadey Khadey Pajama Pehanna:

Pajama Khadey or Padey Dono Pehan Satkey Hain, Aap Ko Jismein Aasaani Ho Usey Ikhtiyar Karen. Aur Kisi Par koi Gunah Koi Faqr (Greebi, Poverty) Nahi Shariat Ki Janib Se.

⓮ Aurton Ka khadey Khadey Baal Bandhna:

Yeh Koi Masla Nahi Hai. Is Mein Aik Hi Baat Ahem Hai Ke Aurat Ajnabi Mard Ke Samnay Baal Na Bandhay. Baqi Woh Khadey Ho Kar, Baith Kar Aur So Kar Kisi Bhi Tarah Baal Bandh Sakti Hai.

⓯ Phatay Hue Kapray Jism Par Seena:

Phatay Hue Kapray Jism Par Hotay Hue Rafoo Karna Aasaan Ho To Is Mein Koi Harj Nahi Aur Utaarnay Ki Zaroorat Padey To Us Soorat Mein Usay Utaarna Hi Hoga.

⓰ Subah Sooraj Niklney Tak Sona:

Insaan Ko Chahiye Key Woh Subah Saweray Beedar Ho (Uthey), Fajr Ki Namaz Parhey Aur Phir Rozi Ki Talaash Mein Nikley. Nabi Sallallahu Alaihi Wasallam Ka Farmaan Hai:

مَن صَلَّى الصُّبحَ فَهُوَ فِي ذِمَّةِ اللَّهِ

Tarjuma: Jis Ne Fajr Ki Namaz Parhi Woh Allah Ke Amaan Mein Aa Gaya.(Sahih Muslim: 657)

Jo Bandah Namaz Chor Kar Rozana Takheer (Late) Se Uthey Us Ki Qismat Mein Barbadi Hi Barbadi Hai Kiyunkay Us Ne Apne Rab Se Amaan Utha Liya, Us Ke Sath Kabhi Bhi Kuch bhi Ho Sakta Hai.

⓱ Darakht Ke Neechay Peshaab Karna:

Kisi Bhi Cheez Ke Saaye (Shadow) Mein Chahe Wo Darakht Ka Ho Ya Kisi Aur Ka Us Ke Neechay Peshaab o Pakhanay Se Mana Kiya Gaya Hai.

Nabi Sallallahu Alaihi Wasallam Ka Farmaan Hai:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ اتَّقُوا اللَّعَّانَيْنِ. قَالُوا وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ

Tarjuma: Laanat Ka Sabab Banney Wali Do Baton Se Bacho, Sahab e Kiram Radhiallahu Anhum Ney Poocha: Aye Allah Key Rasool Sallallahu Alaihi Wasallam! Lanat Ka Sabab Banney Wali Wo Do (2) Baten Konsi Hain? Aap Sallallahu Alaihi Wasallam ney Farmaya: Aik Yeh Ke Aadmi Logon Ke Rastay Mein

Qazaye Haajat Karey, Dosray Yeh Ke Un Ke Saaye Ki Jagah Mein Aisa Kare.(Sahih Muslim: 269)

“Tabrani” Ne “Mo’jam Al Awsat” Mein Phaldar Darakht Ke Neechay Qaza e Haajat Ki Mumaniyat Wali Rivayet Zikr Ki Hai, Yeh Rivayet Zaeef hai. Phaldar Darakht, Saya Wali Mazkoorah Baala (Upar Zikr Ki Gai) Hadees Ke Zimn Mein Hai Kiyunkay Aam Taur Se Har Darakht Ka Saya Hota Hai. Lekin Jo Darakht Aam Ho Aur Waisay Hi Bila-Zaroorat (Bina Zaroorat) Abadi Se Door Sunsaan (Lonesome) Jagah Pay Para Ho To Us Ke Neechay Qaza e Haajat Mein Koi Harj Nahi.

⓲ Bait ul Khala Mein Baatein Karna:

Qaza e Haajat Ke Waqt Baat Karna Mana Hai. Nabi Kareem Sallallahu Alaihi Wasallam Ka Farmaan Hai:

لا یخرجُ الرجلانِ یضربانِ الغائطَ کاشفَینِ عن عوراتِهما یتحدَّثانِ، فإنَّ اللهَ یمقُتُ علی ذلک

Tarjuma: Do Aadmi Qaza e Haajat Karte Hue Aapas Mein Baatein Na Karen Ke Dono Aik Dosrey Ke Satar (Sharamgaah) Ko Dekh Rahey Hon Kiyunkey Allah Taala Is Baat Par Naraaz Hota Hai.{Sahih At-Targheeb (Albani): 155}

Yahan Sawaal Paida Hota Hai Ke Aaj Kal Gharon Mein Hammaam Bana Hota Hai To Kya Is Mein Baatein Karna Jayez Hai?

Hadees Se To Yahi Pata Chalta Hai Ke Is Haalat Mein Kalaam Mana Hai Ke Jab Do (2) Aadmi Nangay Ho Kar Aik Dosray Ko Dekhte Hue Baat Karen Lekin Hammaam Mein Baat Karne Ki Mumaniyat (Preclusion) Par Koi Daleel Nahi Hai. Phir Bhi Behtar Surat Yahi Hai Ke Hamaam Mein Qaza e Haajat Kartey Waqt Baat Na Karen Lekin Zaroorat Padey Ya Phir Qaza e Haajat Se Pehlay Hamaam Mein Daakhil Hotay Waqt Baat Kar Sakta Hai.

⓳ Ulta Sona:

Pait Ke Bal Sona Napasandeedah Aur Makrooh Amal Hai, Is Ki Karahat (Napasandeedgi) Ki Wujohaat (Reasons) Mein Jahannamiyon Ke Sonay Ki Mushabihat Aur Jismani Nuqsaan Waghera (Etc) Hain.

Allah Taala Ka Farmaan Hai:

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

Tarjuma: Jis Din Woh Apne Mun Ke Bal Aag Mein Ghseetey Jayenge (Aur Un Se Kaha Jayega) Dozakh Ki

Aag Lagnay Ke Mazay Chako.(Surah Al-Qamar: Surah No: 54 Ayat No: 48)

Nabi e Akram Sallallahu Alaihi Wasallam Ney Farmaya:

إِنَّ هٰذِهِ ضِجْعَةٌ يُبْغِضُهَا اللّٰهُ تَعَالٰى يَعْنِي الْاَضْطِجَاعُ عَلَى الْبَطَنِ

Tarjuma: Yaqeenan Is Tarah Letney Ko Allah Taala Napasand Farmata Hai Yani Pait Ke Bal (Ondha) Laytna.{Sahih al Jami'(Alabni): 2271}

Al-Iztijao Ala-al-Batan "الاضطجاع على البطن": Yani Aisay Sona Ke Pait Zameen Ki Taraf Aur Pusht (Back Side) Upar Ki Taraf Ho.

Is Liye Kisi Ko Pait Ke Bal Nahi Sona Chahiye Magar Aisey Sonay Se Ghareebi Aati Hai Is Ka Koi Suboot Nahi Hai.

⓴ Qabrastaan Mein Hasna:

Qabrastaan Aisi Jagah Hai Jahan Jaa Kar Akhirat Yaad Karni Chahiye Is Liye Wahan Hasna Napasandeedah Amal Hai. Wahan Baat Karte Hue Ya Yun Hi Hansi Aa

Gai To Is Mein Koi Harj Nahi, Aur Is Se Rizq Par Koi Asar Nahi Padega.

21 Peenay Ka Pani Raat Mein Khula Rakhna:

Khanay Peenay Ka Bartan Raat Mein Khula Rakhnay Se Gurbat Nahi Aati, Albatta Sotay Waqt Un Bartano Ko Dhak Den Jin Mein Khaney Peeney Ki Cheezein Hon. Nabi Sallallahu Alaihi Wasallam Ka Farmaan Hai:

أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوَابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ- وَأَحْسِبُهُ قَالَ- وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ

Tarjuma: Nabi Sallallahu Alaihi Wasallam Ney Farmaya: Jab Sonay Lago To Chairag Bujha Do, Darwazey Band Kar Do, Mashkeze (Water Skins) Ka Munh Bandh Do Aur Khanay Peenay Ke Bartano Ko Dhaanp Do. Hazrat Jabir Radhiallahu Anhu Ney Kaha Key Mera Khayal Hai Key Ye Bhi Kaha Khuwah Lakdi Hi Key Zariye Sey Dhak Sako Jo Uski Chaudai Mein Bismiallah Keh Kar Rakh Di Jaye.(Sahih Bukhari: 5624)

Aik Doosri Rivayat Is Tarah Hai:

غَطُّوا الإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لاَ يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ إِلاَّ نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ

Tarjuma: Bartan Dhak Do, Mashkezey (Water Skins) Ka Muh Band Karo, Is Liye Ke Saal Mein Aik Raat Aisi

Aati Hai Jis Mein Blaa (Pestilence) Nazil Hoti Hai, Aur Jis Cheez Ka Munh Band Na Ho Aur Jo Bartan Dhaka Howa Na Ho Us Mein Yeh Waba (Pestilence) Utar Padti Hai.(Sahih Muslim: 2014)

Bartan Khula Chorney Se Gareebi Aney Wali Baat Shia Kutub (Books) Se Manqool (Aayi Hai) Hai, Us Ki kitaab Mein Likha Hai Ke Bees (20) Aadatien Aisi Hain Jin Se Rizq Mein Kami Aati Hai, Un Mein Se Aik Pani Ke Bartan Ka Dhakna Khula Rakhna Hai.{Bihar ul Anwar (Mohammad Baqar Majalsi) Jild: 73, Page: 314 Hadees: 1}

㉒ Raat Mein Sawali Ko Kuch Na Dena:

Yeh Baat Bhi Shia Kutub (Books) Se Aayi Hai, Aur Yeh Baat Hazrat Ali Radhiallahu Anhu Ki Taraf Mansoob Ki Jati Hai Jis Ki Koi Haqeeqat Nahi.

㉓ Burey Khayalat Karna:

Insaan Gunaahon Ka Putla Hai, Us Se Hamesha Galati Hoti Rehti Hai. Us Ke Dimagh Mein Burey Khayalat Aatey Rehtey Hain. Aik Muslim Ka Kaam Hai Key Woh Un Buray Khayalat Se Tauba Karta Rahey Aur Un Par Amal Karney Se Bachay. Allah Taala Apne Bandon Pay

Bohat Meharban Hai Woh Bandon Ke Dil Mein Paida Honay Walay Buray Khayalat Pay Pakad Nahi Karta Jab Tak Ke Us Par Amal Na Karey.

عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ

Tarjuma: Hazrat Abu Huraira Radhiallahu Anhu Se Riwayat Hai Key Nabi Sallallahu Alaihi Wasallam Ney Farmaya : Beshak Allah Taala Ney Meri Ummat Se Us Waqt Tak Darguzar (Maaf) Kar Diya Hai (Us Cheez Ko) Jo Us Key Dil Mein (Bura) Khayaal Paida Hota Hai Jab Tak Key Us Par Amal Na Kare Ya Bol Na Dey.(Sahih Bukhari: 5269 or Sahih Muslim:127)

Is Liye Yeh Baat Kehna Galat Hai Ke Buray Khayalat Se Gareebi Aati Hai, Albatta Aik Baat Yeh Kahi Ja Sakti Hai Ke Burayi Aur Fehash Kaam Karney Se Gurbat Aa Sakti Hai. Allah Taala Ka Farmaan Hai:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ

Tarjuma: Shaytaan Tumhein Faqeeri Sey Dhamkaata Hai or Behayai Ka Hukm Deta Hai.(Surah Al-Baqarah: Surah No: 2 Ayat No: 268)

24 Baghair Wuzu Ke Quran Majeed Parhna:

Afzal Yahi Hai Ke Wuzu Karkay Quran Ki Tilawat Karey Lekin Baghair Wuzu Ke Bhi Mushaf Se Tilawat Karna Jayez Hai, Is Liye Yeh Baat Kehna Bilkul Galat Hai Ke Baghair Wuzu Ke Quran Majeed Parhnay Se Ghareebi Aati Hai.

㉕ Istinja Karte Waqt Batein Karna:

Aaj Kal Gharon Mein Bait ul Khala Baney Hotey Hain Aur Aadmi Pardey Mein Hota Hai, Is Liye Zaroorat Ke Tehat Istinja Aur Qaza e Haajat Ke Waqt Kalaam Karney Mein Koi Harj Nahi Hai.

Is Silsilay Mein Aik Hadees Aati Hai:

لا یخرجُ الرجلانِ یضربانِ الغائطَ کاشفَینِ عن عوراتِہما یتحدَّثانِ، فإنَّ اللہَ یمقُتُ علی ذلک

Tarjuma: Do Mardon Key Liye Ye Jayez Nahi Hai Key Wo Bait ul Khala Key Liye Niklen, To Apni Apni Sharamgaah Khuli Rakh Kar Aapas Mein Baatein Karney Lagen, Kiyunke Allah Taala Is Baat Par Naraaz Hota Hai.

{Sahih At-Targheeb (Albani): 155}

Is Hadees Mein Qaza e Haajat Ke Waqt Baat Karney Ki Mumaniyat Do Baton Ke Sath Hai.

Pehli Baat: Dono Baat Karney Waley Aadmi Apni Sharmgaah Kholey Hue Hon.

Doosri Baat: Woh Dono Aik Dosray Ko Dekh Rahey Hon.

Yunhi (Bina Zaroorat) Istinja or Qaza e Haajat Key Waqt Baat Karna Makrooh Hai Magar Zaroorat Ke Tehat (Waqt) Baat Kar Saktey Hain.

Sheikh Ibn e Uthaimeen Rahimahullah Se Sawal Kiya Gaya Ke Qaza e Haajat Se Pehlay Hamaam Ke Andar Baat Karney Ka Kya Hukm Hai?

To Shaikh Ne Jawab Diya: Is Mein Koi Harj Nahi Hai, Khaas Taur Sey Us Waqt Jab Koi Zaroorat Ho, Kiyunkay Is Ki Mumaniyat Ki Koi Sarahat (Wazahat) Nahi Hai Siwaye Is Soorat Ke Jab Do Aadmi Aik Dosrey Ke Paas Baith Ke Pakhana Karen Aur Dono Batain Karen. Aur Mujarrad (Sirf) Qaza e Haajat Wali Jagah Ke Andar Se Kalaam Karney Ki Mumaniyat Nahi Hai.

26 Haath Dhoye Baghair Khana Khana:

Khanay Se Pehlay Haath Dhona Zaoori Nahi Hai, Riwayaat Se Pata Chalta Hai Ke Nabi Sallallahu Alaihi Wasallam Ne Haath Dhoye Baghair Bhi Khana Khaya

Hai. Khana Khanay Se Pehlay Haath Dhoney Wali Koi Rivayat Sahih Nahi Hai Siwaye Aik Rivayet Ke Jo Nasai Mein Hai.

عَنْ عَائِشَةَ، رضی الله عنها أَنَّ رَسُولَ اللَّهِ صلی الله علیه وسلم كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ

Tarjuma: Hazrat Aisha Radhiallahu Anha Se Rivayat Hai Unhon Ne Bayan Kiya Ke Rasool Allah Sallallahu Alaihi Wasallam Jab Bhi Soney Ka Iradah Kartey Aur Aap Haalat e Janabat Mein Hotey To Wuzu Kartey Aur Jab Khanay Ka Iradah Kartey To Apne Dono Haath Dhotay.(Sunan Nasai: 257 or 258)

� Is Hadees Ko Sheikh Albani Rahimahullah Ne Sahih Qarar Diya Hai.

Is Rivayat Mein Mutlaq Haath Dhoney Ka Zikr Nahi Hai Balkey Janabat Se Mutalliq Hai, Is Liye Yeh Kaha Jayega Key Agar Haath Mein Gandagi Lagi Ho To Khanay Se Pehlay Haath Dho Lena Chahiye Warna Zaroorat Nahi Hai. Aur Is Se Mutalliq Gurbat Wali Baat Jhooti Hai.

27 Apni Aulaad Ko Kosna:

Aulaad Ki Tarbiyat Walidain Ke Zimma Hai, Maa Baap Bachchon Ki Tarbiyat Ke Liye Daant Satkey Hain, Kos

Saktey Hain, Balkay Maar Bhi Satkey Hain Kiyunkay Bachon Ke Silsilay Mein Ahem Cheez Un Ki Tarbiyat Hai.

Tarbiyat Ki Gharz (Maqsad) Se Bachchon Ko Maarny Ka Hukm Hamein Islam Ne Diya Hai:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Tarjuma: Jab Tumhari Aulaad Saat (7) Saal Ki Umar Ko Pahonch Jayen To Unhein Namaz Ka Hukm Do Aur Jab Woh Das (10) Saal Key Ho Jayen To (Namaz Mein Kotahi Karney Par) Unhen Saza Do, Aur Bachchon Ke Sonay Mein Tafreeq Kar Do.(Sunan Abu Dawood: 495)

Allama Alabani Rahimahullah Ne Sahih ul Jami': 5868 Mein Sahih Kaha Hai.

Imam Shafa'ee Rahimahullah Kehtey Hain:

Bapon Aur Maaon Ki Zimmedaari (Responsibility) Hai Ke Woh Apni Auladon Ko Adab Sikhayen. Taharat Aur Namaz Ki Taleem Den Aur Bashaour (Sentient) Honay Ke Baad (Kotahi Ki Surat Mein) Un Ki Pitaayi Karen.(Sharah us Sunnah: 2/407)

28 Darwazay Par Baithna:

Darwaaza se Logon Ka Aana Jaana Hota hai, Is Liye Adab Ka Taqaza Hai Ke Darwazay Pay Na Baithey, Nabi e Akram Sallallahu Alaihi Wasallam Ne Hukm Farmaya Hai Key Raastey Ko Haq Do.

Lekin Agar Apna Ghar Ho, Logon Ka Aana Jaana Na Ho To Phir Apney Ghar Ke Darwazay Pay Bethnay Mein Koi Harj Nahi Hai. Farishtey Juma Ke Din Masjid Ke Darwazay Pay Khadey Rehtey Hain.

إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلَائِكَةُ، يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَوُا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ

Tarjuma: Nabi e Akram Sallallahu Alaihi Wasallam Ney Farmaya: Jab Juma Ka Din Hota Hai To Farishtay Masjid Ke Har Darwazay Par Kharey Ho Jatay Hain, Pehlay Anay Waley Ka Naam Pehlay, Us Ke Baad Aney Walay Ka Naam Us Ke Baad Likhte Hain (Isi Tarah Aney Walon Ke Naam Un Key Aaney Ki Tarteeb Se Likhtey Rehtay Hain). Jab Imam Khutba Deney Ke Liye (Mimber) Par Baith Jata Hai To Farishtay Apney Register (Jin Mein Aaney Walon Ke Naam Likhay Gaye Hain) Ko Lapait Detey Hain Aur Khutba Sunney Mein Mashghool Ho Jatay Hain.(Sahih Muslim: 850 And Sahih Bukhari: 3211)

Darwazay Par Farsh Bichaaney Se Mutalliq Hazrat Anas Radhiallahu Anhu Se Marwi Rivayat Zaeef Hai:

عَنْ أَنَسٍ قَالَ: "نَهَى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنْ يُفْرَشَ عَلَى بَابِ الْبُيُوتِ، وَقَالَ: نَكِّبُوهُ عَنِ الْبَابِ شيئًا إتحاف الخيرة المهرة بزوائد المسانيد العشر

Is Ki Sanad Mein Musa Bin Mohammad Bin Ibrahim At-Taimi Zaeef Ravi Hai, Is Liye Yeh Hadees Na Qabil e Aitbaar Hai.

❷❾ Lehsun (Allium) Piyaaz (Onion) Ke Chilkey (Peels) Jalana:

Yeh Baat Bhi Shia Se Manqool Hai, Un Ki Kitab “Jami' Al Akhbaar” Mein Mazkoor Hai Jisey Baaz (Kuch) Soofiyon Ney Apni Kitaab Mein Zikr Kar Diya Aur Logon Mein Mashhoor Ho Gayi. Is Baat Ko Turkistan Ke Hanfi Alim Burhanuddeen Zarnoji Ney Apni Kitaab “تَعْلِيمُ الْمُتَعَلِّمِ طَرِيْقُ التَّعَلُّم” Mein Zikr Kiya Magar Islam Mein Is Baat Ki Koi Haqeeqat Nahi Hai.

❸⓿ Faqeer Se Rooti Ya Phir Aur Koi Cheez Khareedna:

Yeh Baat Bhi Shia Ki Kitaab “Jami' Al Akhbaar” Mein Maujood Hai. Faqeer To Khud Hi Mohtaaj Hota Hai Woh Kiyun Kisi Se kuch Becheyga Aur Agar Us Ke Paas Koi Qeemti Samaan Hai To Usay Baich Sakta Hai. Faqeer Se Kuch Khareedna Ghareebi Ka Sabab Ho To Koi Faqeer Maldaar Nahi Ho sakta Aur Faqeer Se

Khareedney Wala Koi Maldaar Nahi Reh Sakta. Aqal o Naqal Dono Aitbaar Se Yeh Jhooti Baat Hai.

31 Phoonk Se Chairag Bujhana:

Yeh Baat Shia Kitaab “Jami' Al Akhbaar” Se Manqool Hai Jo Hamaray Liye Hujjat Nahi Hai. Chairag To Phoonk Se Hi Bujhaaya Jata Hai, Koi Dosray Tareeqay Se Bujhaye Is Mein Bhi Koi Harj Nahi Lekin Phoonk Se Chirag Bujhane Se Gareebi Aati Hai Yeh Sahih Nahi Hai.

32 Bismillah Parhay Baghair Khana:

Khana Khatay Waqt Bismillah Kehna Wajib hai:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرْ اسْمَ اللَّهِ تَعَالَى فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

Tarjuma: Aisha Radhiallahu Anha Se Riwayet Hai Ke RasoolAllah Sallallahu Alaihi Wasallam Ne Farmaya: Jab Tum Mein Se Koi Khana Khaye To Allah Ka Naam Le, Aur Agar Allah Taala Ka Naam Lena Shuru Mein Bhool Jaye To Kahe:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

(Abu Dawood: 3767)

Waqaee Bismillah Ke Baghair Khana Khana Nuqsan o Khasarey (Ghaatey) Ka Baees (Reason) Hai, Us Ke Khanay Mein Shaitan Shaamil Ho Jata Hai Is Liye Yeh Kaha Jaa Sakta Hai Ke Allah Ke Zikr Ke Baghir Mustaqil Khana Khanay Se Woh Khanay Ki Nemat Aur Us Ki Barkat Se Mahroom Ho Jayega Lekin Agar Bhool Se Aisa Ho Jaye To Allah Taala Ne Bhool Chook Ko Maaf Kar Diya Hai.

㉝ Galat Qasam Khana:

Islam Mein Jhooti Qasam Khana Gunah e Kabeerah Hai Nabi Sallallahu Alaihi Wasallam Ka Farmaan Hai:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ الْكَبَائِرُ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ أَوْ قَالَ الْيَمِينُ الْغَمُوسُ

Tarjuma: Abdullah Bin Amr Radhiallahu Anhuma Se Riwayat Hai Ki Nabi Sallallahu Alaihi Wasallam Ne Farmaya:

Kabeerah Gunah Yeh Hain: Allah Ke Saath Kisi Ko Shareek Karna, Walidain Ki Nafarmani Karna Ya Farmaya Ki Nahaq Doosrey Ka Maal Lene Ke Liye Jhooti Qasam Khana.(Sahih Bukhari: 6870)

Aisay Logon Ke Liye Dardnaak Azaab Hai, Is Liye Aik Musalman Ko Qata'ee Taur Par Jhooti Qasam Nahi Khani Chahiye. Agar Kisi Ne Sabiqa (Pichle) Kisi Muamlay Par Amadan (Jaan Boojh Kar) Jhooti Qasam Khayi Hai To Sachchi Tauba Karey, Agar Jhooti Qasam Ke Zariye Kisi Ka Haq Mara Ho To Us ko Uska Haq Wapas Karey Aur Agar Aindah Kisi Kaam Ke Na Karney Par Qasam Khayi Aur Woh Kaam Kar Liya To Qasam Ka Kaffara Ada Karey. Is Ka Kaffara Dus(10) Miskeeno Ko Ausat (Darmiyaani) Darjay Ka Khana Khilana Hai Jo Apney Ghar Walon Ko Khilate Hon Ya Isi Tarah Un Miskeeno Ko Kapray Dena Hai Ya Aik Gardan Yani Ghulam Ya Bandi Ko Aazad Karna Hai. Jisay Yeh Sab Kuch Na Miley To Woh Teen Din Roza Rakhay.

34 Joota Chappal Ulta Dekh Kar Seedha Nahi Karna:

Islami Aitbaar Se Is Baat Ki Koi Haqeeqat Nahi Hai. Nabi Sallallahu Alaihi Wasallam Ke Zamaney Mein Bhi Joota Tha Magar Aap Se, Sahaba e Kiraam Se Ya Chaaron Imam Se Is Qism Ki Koi Baat Manqool Nahi Hai.

Ibn e Aqeel Hambli Ne Kitaab "Al-Funoon" Mein Likha Hai:

والويل لمن رأوه أكب رغيفا على وجهه، أو ترك نعله مقلوبة ظهرها إلى السماء۔

(الآداب الشرعية 1/268-269)

Tarjuma: Barbadi Hai Us Ke Liye Jis Ne Ulti Hue Rooti Dekhi Ya Palta Howa Joota Jis Ki Peeth Aasman Ki Taraf Ho Usay Chorh Diya.(Al-Aadaab As-Shar'iyyah: 1/268-269)

Is Kalaam Mein Bohat Sakhti Hai, Quran o Hadees Ki Roshni Mein Is Kalaam Ki Koi Haisiyat Nahi Rehti.

Nabi Sallallahu Alaihi Wasallam Jootay (chappal) Mein Namaz Parhtey They:

سَعِيدُ بْنُ يَزِيدَ الأَزْدِيُّ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ

Tarjuma: Saeed Bin Yazeed Al-Azadi Kehtey Hain Ki Meiney Anas Bin Malik Radhiallahu Anhu Se Poocha Ki Kya Nabi Sallallahu Alaihi Wasallam Apney Jooton Mein Namaz Padhtey They? Unhon Ne Kaha: Haan.(Sahih Bukhari: 386 and 5850)

Zahir Si Baat Hai Jootay Mein Namaz Padhtey Hue Joota Palteyga.

Is Liye Ultay Jootay Ke Mutalliq Mazkoorah Baala (Upar Zikr Ki Hue) Baatein Karna Theek Nahi Hai Albatta Yeh Keh Satkey Hain Ke Chunkay Jootay Ke

Nichaley Hissay Mein Gandagi Lagi Hoti Hai Is Wajah Sey Ultay Jootay Ko Palat Diya Jaye Taakay Log Us Se Ghinn Na Mehsoos Karen.

35 Halaat e Janabat Mein Hajamat Karna:

Haalat e Janabat Mein Mard o Aurat Ke Liye Mehez (Sirf) Chand (Kuch) Cheezein Mana Hain, Un Mein Namaz, Tawaf, Masjid Mein Qiyam Aur Quran Ki Tilawat Waghera Hain. Baqiya Doosrey Kaam Junubi Anjaam Day Sakta Hai. Haalat e Janabat Mein Hajamat Ko Faqeeri or Gareebi Ka Sabab Batlana Ghir Islami Nazariya Hai.

36 Makdi Ka Jala Ghar Mein Rakhna:

Yeh Baat Bhi Baatil or Mardood Hai. Is Baat Ki Nisbat Hazrat Ali Radhiallahu Anhu Ki Taraf Ki Jati Hai:

طھّروا بیوتکم من نسیج العنکبوت، فإنّ ترکه فی البیوت یورث الفقر

Tarjuma: Gharon Ko Makdi Ke Jaalon Se Saaf Rakha Karo Kiunkay Makdi Ke Jaalon Ka Ghar Mein Hona Iflaas (Gareebi) Ka Baais (Sabab) Hai.

Yeh Baat “Tafseer e Sa’labi” Aur “Tafseer e Qurtubi” Ke Hawaley Se Bayan Ki Jaati Hai Magar Us Ki Sanad Mein “Abdullah Bin Memoon Al-Qaddah” Matrook

Muttaham Bil-Kazib Ravi Hai.(Tehzeeb-ut-Tehzeeb: 6/44, 45)

㊲ Raat Ko Jharoo Lagana:

Raat Ho Ya Din Kisi Bhi Waqt Jharoo Laga Saktay Hain, Is Ki Mumaniyat Ki Koi Daleel Nahi Hai, Na Hi Is Kaam Se Masiyat (Nafarmani) Hoti Hai. Is Liye Raat Ko Jhadoo Dena Tangdasti Ka Sabab Batlana Twahhum Parasti Aur Zeaf Aiteqaadi Hai. Musalmanoon Mein Barelwi Tabqa Is Tawahhum Ka Shikaar Hai. Allah Taala Unhein Hidaayat De.

㊳ Andheray Mein Khana:

Waisay Ujalay Mein Khaye To Achha Hai Magar Kisi Ko Ujaala Na Mil Sakay To Andheray Mein Khanay Mein Koi Harj Nahi Hai. Surah Hashr Mein Aik Ansari Sahabi Ka Zikr Hai Jinhon Ne Apney Mehman Nabi Sallallahu Alaihi Wasallam Ko Andheray Mein Mehmani Karai Bawajood Ye Kay Chairag Maujood Tha Magar Unhon Ne Biwi Ko Chairag Bujhanay Ke Liye Kaha Taakay Andheray Mein Mehman Shikam Sair Ho Kar (Pait Bhar Kar) Khaye Aur Maizban Bhooka Rahay. Is Manzar Ko Allah Ne Bayan Kartey Hue Farmaya:

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

Tarjuma: Woh Apne Upar Dosron Ko Tarjeeh Detey Hain Go Khud Ko Kitni Hi Sakht Haajat Ho.(Surah Al-Hashr, Surah No: 59 Ayat No: 9)

39 Ghadey Mein Muh Laga Kar Peena:

Pani Ka Koi Bhi Bartan Ho Agar Muh Laga Kar Peena Aasaan Ho, Us Ka Hajam (Volume, Size) Bada Na Ya Us Ka Dahana (Muh) Kushadah Na Ho Jis Se Muh Mein Miqdaar Se Ziyada Pani Jaaney Ka Khatra Na Ho To Bartan Se Muh Laga Kar Piya Jaa Sakta Hai. Muttafaq Alaih (Means Bukhari or Muslim Ki) Aik Riwayet Mein Mashkezey Se Muh Laga Kar Pani Peenay Ki Mumaniyat Hai:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: نَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ

Tarjuma: Hazrat Ibn e Abbas Radhiallahu Anhuma Ne Bayan Kiya Ki Nabi Sallallahu Alaihi Wasallam Ne Mashkezey Ke Muh Se Paani Peene Ko Mana Kiya Tha.(Sahih Bukhari: 5629)

Is Ke Alawah Aik Doosri Hadees Hai Jis Se Sabit Ho Raha Hai Ki Nabi Sallallahu Alaihi Wasallam Ne Mashkezey Mein Muh Laga Kar Paani Piya Hai:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّتِهِ، كَبْشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ

Tarjuma: Kabshah Radhiallahu Anha Kehti Hain: RasoolAllah Sallallahu Alaihi Wasallam Mere Ghar Tashreef Laaye, Aap Sallallahu Alaihi Wasallam Ne Khaday Khaday Latki Hue Mashkezah Ke Muh Se Pani Piya, Fir Mein Mashkezah Ke Muh Ke Paas Gai Us Ko Kaat Liya.(Tirmidhi: 1892)

Khulasa Ke Taur Par Yeh Kehna Chahoonga Ke Bartan Chota Ho To Us Mein Muh Laga Kar Pani Piyen, Bada Ho To Dosray Chootey Bartan Mein Undail Kar Piyen Aur Agar Baday Bartan Se Peenay Ki Zaroorat Pad Jaye To Is Mein Koi Harj Nahi.

40 Quran Majeed Na Padhna:

Quran Padhnay Aur Amal Karney Ki Kitaab Hai Jo Us Se Doori Ikhtiyar Karta Hai Woh Waqaee Allah Ki Rehmat Se Door Ho Jata Hai. Nabi Sallallahu Alaihi Wasallam Ne Quran Padhnay Ka Hukm Diya Hai Is Se Imaan Mein Ziyadti, Ilm o Amal Mein Pukhtagi (Mazbooti) Aur Zindagi Ki Tamam Cheez Mein Barkat Aati Hai. Is Liye Quran Padhnay Ka Mamool Banayen Aur Samajh Kar Padhen. Jo Bina Samjhey Padhtey

Hain Woh Quraan Ke Nuzool Ke Maqsad Se Bekhabar or Tilawat Ke Aadaab Se Na-Waqif Hain.